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ADDITIONS AND CORRECTIONS TO MISCELLANY OF LEXICAL AND TEXTUAL NOTES
ON THE BIBLE

(*JQR.*, New Series, II, 97-132)

P. 99. The same explanation of Zech. 6, 3 has already been proposed by Chajes (*Rivista Israelitica*, III, 50; *Giornale della Società Asiatica Italiana*, XXIII, 227).

Ibid., Rabbinic אֹוּמְצָא raw meat does not belong to עַמְּנָא but to Syriac ‘umṣā “bit,” as I am informed simultaneously by I. Löw, Th. Nöldeke, L. Ginzberg.

Ibid., l. 6 from below. R. 383 for 388.

P. 102. The explanation of פִּתְחָה = Arabic *uajh* is already given by Strack on Prov. 17, 22.

P. 113, l. 16 from below. R. תְּבוֹאָתָךְ for תְּבוֹאָתֶךְ.

P. 114 (on I Sam. 23, 16). Comp. already Chajes, *GSAI.*, XXII, 286.

P. 115, l. 6. R. I Kings 15, 13 for 30 and add the Hebrew text of the verse.

P. 116 (on Isa. 44, 11). Chajes proposes to read מְאַדְמִים (*Riv. Isr.*, II, 21).

P. 117, l. 7 from below. R. חֲלֵן.

P. 118 (on Ez. 18, 7). Further examples of the ancient case ending וְ (waw compaginis) are now to be found in the Calendar of Gezer (*Ephemeris f. semit. Epigraphik*, III, 38 ff.).

My explanation of חֲבֵלָתוֹ is supported by the rendering of the LXX (comp. *ZDMG.*, LX, 267).

P. 121, l. II. R. מקדש for מקרשי.

Ibid. (on Mic. 5, 13). The correction עיריך for יעריך has already been proposed by Halevy (*Rev. Sémit.*, XII, 213).

P. 122 (on Zech. 12, 8). The same explanation of במלאך already given by Chajes (*Riv. Isr.*, III, 53).

Ibid. (on Ps. 10, 17). My statement that ה宾 לְבָ occurs elsewhere only in a reflective sense is not right. For I Chr. 29, 18 we read לך לְכֶם אֱלֹיכֶם. Nevertheless I maintain my explanation of Ps. 10, 17.

P. 126, l. II from below. R. Prov. 28, 1 for 25, 1.

P. 127 (on Cant. 3, 6). The reading מִקְרָה was already proposed by Schlottmann (in conformity with Aquila and Jerome).

P. 131 (on I Chr. 29, 22). Add: comp. I Kings 1, 34-35.

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FELIX PERLES